financial reports of the conference, which, on motion, were unanimously received.

President Taylor presented the authorities of the Church as sustained at the General Conference at Salt Lake City. He also presented Elder Wm. Budge as President of the European Mission; Geo. H. Taylor as president of, and J. C. Bentley, W. W. Willey, James Burningham, Saml. Roskelley, T. C. Griggs, E. King and E. Stevens as traveling elders in the London Conference; T. Cornell as president of the North London Branch; H. Garner of Whitechapel; S. F. Ball of Lambeth; J. Loveday of Woolwich; W. Simons of Grays; W. Millgate of Faversham; J. Mitchel of Brighton; J. Simms of Portsmouth; Elder Cole of Southampton, and J. Siney of Orpington, all of whom, on motion, were sustained without dissent.

Singing. Benediction by Elder J. Nicholson.

2.30 p.m.

Singing. Prayer by Elder King. Singing.

The Sacrament was administered by Elders Cornell and Garner.

Elder Roskelley said it gave him much pleasure to have the privilege of meeting with the Saints in London. He said the people of the world generally supposed, when they heard of the death of the Prophet Joseph Smith, that the Church would be disorganized and become extinct. But such was not the case. He spoke of the progress of the Church under the presidency of the late Brigham Young. He also testified of the present unity that existed in the Church under the presidency of the Council of the Apostles, with President Taylor at their head. He then read the testimony of Oliver Cowdery, David Whitmer and Martin Harris, as published to the world in the Book of Mormon, in relation to the divine authenticity of that record, and stated that Martin Harris had testified to him personally that this testimony was true. He could testify that the Book of Mormon, the Doctrine and Covenants and the Bible were Scripture and were true. He bore testimony of the restoration of the Gospel and of the perfection of its ordinances, promising all that would obey them a like witness for themselves.

President Budge addressed the meeting. He spoke on the authority of the priesthood, and the impossibility of any one taking its authority on himself. He referred to the 20th chap. of John, 21st verse, where Jesus said, "As my Father hath sent me, so send I you." Thus, as his Father sent Him to be His representative on the earth, so did Jesus send His apostles to be His representatives, and to administer in His name the ordinances of His Church. Paul said of this commission in writing to the Hebrews (v, 4), "No man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called by revelation, through Moses. He then explained the false position of the ministers and priests of the different religious sects and denominations, and bore testimony to the restoration of the Gospel and the authority of the priesthood to Joseph Smith. His testimony was that the religion taught by the elders of this Church was the religion of Christ. To his brethren and sisters he would say, God bless you, and give unto you His Spirit, that you may live your religion and be gathered home.

Singing. Prayer by Elder Stevens.

OPEN-AIR SERVICES.

At 5.45 an open-air meeting was held, under the direction of Elder Garner, President of the Whitechapel Branch, near the corner of New Road and Whitechapel. The service was opened with prayer by Elder Bentley, and the people were addressed successively by Elders Burningham and Grant, the closing prayer being offered by Elder Roskelley.

At the same time another open-air service was conducted at the other extreme of New Road, near Commercial Road, under the direction of Elder Cornell, President of North London Branch. Prayer was offered by Elder Ball, after which the meeting was addressed by Elders Willey and Nicholson. Some concluding re-

marks and the closing prayer were offered by Elder Cornell.

6.30 p.m., (in the Hall).

Singing. Prayer by Elder Rampton. Singing.

Elder Rampton spoke of his experience during the twenty-five years he had belonged to the Church. He could bear testimony that Joseph Smith was a prophet of God, and that the present leaders of the Church were men of God. He had lived among them, had seen their actions and heard their teachings.

Elder Grant spoke briefly upon the first principles of the Gospel, showing the necessity of obedience thereto in order to entitle any person to salvation in the kingdom of heaven. In conclusion, he said that as he was about to leave them and go to another field of labor, he would thank his brethren and sisters for their many acts of kindness to him. To the stranger he would leave his testimony, and pray God to bless them all.

Elder Nicholson occupied the remainder of the time in the delivery of a discourse upon the existence of the genuine doctrine, order, organization and authority of the Church of Christ among the Latter-day Saints, and the destitute condition, in these regards, of the sects of so-called Christendom. The propositions he advanced were strongly sustained by Scriptural evidence and substantial reasoning. He bore a strong personal testimony of the restoration of the true Gospel through the Prophet Joseph Smith, and uttered a warning concerning coming judgments that were about to descend upon the wicked.

Singing. Benediction by President Budge.

EPHRAIM ADAMS, Clerk.

DIED.

HENDRY.—At Greenock, Scotland, May 25th, 1880, William Hendry. Was born near Derry, County Down, Ireland, on the 14th of February, 1820; was baptized into the Church at Bridge of Weir, in March 1841.

GAINES.—In the 17th Ward, Salt Lake City, May 25th, 1880, of measles, Emma Jane, the beloved daughter of Henry A. and Elizabeth Barrell Gaines, aged 5 years, 8 months and 7 days.—"News."

INFORMATION WANTED.—Samuel Pike would like to know the whereabouts of Mary Ann and Ann Pike; when last heard from were in Birmingham, Warwickshire. Any information concerning them will be thankfully received by their Brother, Samuel Pike. Address: Samuel Pike, Logan City, Cache County, Utah, U.S.A.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows.*"—MARK xiii, 8.

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THE LAMANITES.

(A Book of Mormon Sketch.)

BY ELDER GEORGE REYNOLDS.

Whilst the history of the people of Nephi has a peculiar charm to all believers in the great latter-day dispensation, the Lamanites, also, must claim a portion of their regard, not only because of the peculiar position they occupied in ancient American history, but also because of the important part their modern representatives will play in the great drama of the last days, and in the unfolding of events, diverse, terrible and glorious, that will precede the millennial reign of Christ on the earth. And when considering the part the Lamanites will fill in this pregnant age, we must not narrow down our ideas to the remnants of the scattered and spoiled tribes that Gentile injustice, greed and lust have almost extinguished, but we must remember the millions of Lehi's children who dwell in Mexico, Central America, Peru, Chili, Brazil, etc., in whose veins flow the unmixed blood of Jacob, many of whom even now (a faint foreshadowing of the coming era), can be found among the wise and the learned, rulers and governors in the lands of Mannasseh, only exceeded in culture and refinement by the nations in which the blood of Ephraim predominates, and unrecognizedly wields the powers of Jehovah's First-born.

The history of the ancient Lamanites may be consistently divided into three epochs:

The first, when their nation was almost entirely composed of the literal descendants of Laman, Lemuel and Ishmael.

The second, when it consisted of those, no matter their descent, who rejected the Gospel and fought against its principles.

The third, when the name was used to designate those who, after the dispensation opened by the personal appearing of the Messiah on the American continent, turned away from His teachings, and again promulgated the old falsehoods, nurtured the old hatreds, and resurrected and delighted in the ancient abominations.

In the consideration of the Lamanite character, we must always bear in

mind that from their standpoint they had right and justice on their side. They had no records to which they could appeal, but had to rely entirely on the traditions that were handed down to them from generation to generation. These traditions taught them that their fathers—Laman and Lemuel*—were robbed both of the kingly and priestly authority by their younger brothers—Sam, Nephi, Jacob and Joseph—of whom Nephi was the leader, and that he, by cunning and falsehood, usurped the rights pertaining to the first born, lorded it over his brethren, and was accepted by part as their king, whilst those to whom this dignity rightfully belonged very properly rejected this arrangement, claimed their just dues, and thus gave rise to the division of the colony and the establishment of the two hostile powers. The Nephites thus came to be regarded as usurpers and robbers whom to destroy was virtue, to despoil was righteous gain. It was because of these traditions, implanted in the womb, nurtured at the breast, and strengthened by every succeeding year of life, that the Lord showed such abundant mercy to this people whenever they manifested a desire to turn from their loathsomeness and blindness, and learn of His ways that they might walk in His paths.

The natural disposition, peculiarities of character, etc., of the founders of the Lamanite race, were strongly impressed on their after generations. If we read carefully the account given of the conduct of Laman and Lemuel from the time they are first introduced to the reader of the Book of Mormon, through the toils and troubles in the wilderness and on the sea, as well as those after their advent on Joseph's greater Land of Promise, to the time of the separation of the two peoples (Nephites and Lamanites), and analyze their conduct, we cannot but be impressed with the thought that the most striking peculiarities of the Lamanitish character can readily be found embodied in Laman and Lemuel. Such character as was theirs would not be likely to give birth to a race distinguished for the nobler virtues and more exalted wisdom of the races who rule in the strength of right and righteousness. We find the Lamanite people bloodthirsty, indolent, revengeful, shiftless and careless, and their rulers despotic and tyrannical. All power of life and death appears to have been in the hands of the ruling monarch, who, if a strong character, carried out his autocratic will to its utmost limit; if weak, he had to simulate a regard for his people, and flatter them into the execution of his purposes. There was also a marked want of originality in the Lamanite character; but, as is the case with most semi-civilized races, imitation was largely developed. Where the Nephites led they followed, especially in the tactics and strategy of war, in fortifications, armor, weapons, etc.

One phase of Lamanite character, originating, doubtless, in their Israelitish ancestry, is worthy of our warm commendation; it was the great strength of their domestic affections, their love for their wives, their kindness to their families. Nor is there anything in this incompatible with the ferocity of their character or their blood-thirstiness in war. It must not be forgotten, as an illustration, that in Britain, whose people talk more of home and home virtues than almost any other race, at the commencement of this present century there were two hundred and twenty-three crimes on the calendar the punishment for which was death, a most savage code.† In the earlier ages of the Lamanite nationality, rigid chastity was observed by the men as well as by the women; indeed, it may be said that whilst they manifested most of the prominent vices of semi-barbarous people, they also possessed the virtues that such races, uncontaminated by a more luxurious mode of life, generally show. Nor would it be consistent, nor historically true, to give one general description and apply it to the

* The pretended grievance of the descendants of Ishmael was that he had been entrapped by the cunning of Nephi to leave his home, etc., in Jerusalem, to suffer the miseries of their wandering in the wilderness, and all the evil that had since overtaken them.

† See McKenzie's "Nineteenth Century."

whole Lamanite race, for as their numbers increased the state of society amongst them grew more complete, and we read of different grades of civilization in their midst. It must not be forgotten that they occupied a much wider extent of country than did the Nephites, and in this vast area were found people who dwelt in cities and cultivated the arts to the extent generally found amongst races of the same grade and characteristics, whilst others degraded in life and habits wandered in the wilderness, building no houses, forming no permanent abiding places, but meandering from place to place, and depending for food and clothing upon the animals they caught in the chase, the fishes that abounded in the waters, and whatever they could steal from the hated Nephites, or indeed of their somewhat more highly civilized fellow-countrymen.

The idea has been presented to the writer, from a study of the peculiarities of the children of Lehi and Sariah, that possibly the mother was descended from a somewhat stiff-necked and back-sliding family in Israel, and at the time of her marriage she partook measureably of that influence, but was elevated and improved by the holy example and loving life of her husband. It most certainly appears that her children, from Laman to Nephi, gradually and unmistakably improved. Laman was a vicious, spiteful, faithless, wayward and determined character, and was the leader in all the outbursts against God and his father that imperilled the journey through the wilderness and on the sea. Lemuel was another Laman toned down and modified, he inclined to evil, but his character was not as strong in any direction as was his elder brother's; he would follow, but seldom lead. Sam was also somewhat lacking in strong traits of disposition, but his leaning was towards righteousness when there was some one in the van. He stood to Nephi as Lemuel did to Laman, as a backer or assistant. Then we have Nephi, a godly ruler by nature, a lover of virtue, a man of unfaltering faith, as much greater than the rest of his brothers in active righteousness as Laman was in evil. The younger ones—Jacob and Joseph—also partook largely of the pre-natal influences incidental to the peculiar circumstances and surroundings of their parents in the wilderness. They inherited the devotion to God's will and strong bodily constitution with which their father and mother were blessed at the time of their birth.

It is but little we are told of the history of the Nephites during the first four hundred years of their national existence; it is still less that we know of the Lamanites. The parting of the two branches of Lehi's family was evidently in anger, at any rate it was so with those who joined themselves to Laman and Lemuel. These two brothers had long murmured against Nephi's growing influence, now they sought his life. Such was the condition of affairs when the Lord warned Nephi to take those who would go with him and flee into the wilderness. Nephi unhesitatingly obeyed and journeyed a great distance to the northward, leaving the Lamanites in undisputed possession of their first homes on the land of promise. But this did not suit the excited passions of the elder brothers, they did not crave peaceful homes and undisturbed sovereignty of a land so vast, that by its side the broad bounds of Solomon's extended sway were dwarfed into insignificance. They sought authority over all their brethren, and revenge for fancied wrongs. With this unhallowed feeling burning in their hearts, they followed the Nephites to their new land of rest.

The condition of the Lamanites was now pitiable, they had cut themselves off from the presence of the Lord, the priesthood was withdrawn from them, the records and scriptures were beyond their grasp; hatred and malice reigned supreme in their souls; they had no inclination for the arts of peace; they were restless, cunning and idle, whilst they sought in the wilderness the food necessary to sustain life. Already the curse of God was falling upon them; least they should appear pleasant to Nephite eyes, their fair and beautiful skins grew dark and repulsive, their habits became loathsome and filthy, and this same skin

of darkness came upon the children of all those who intermarried with them.

So quickly did they follow up the Nephites, that in less than forty years from the time that Lehi left Jerusalem, there had already been war and contentions between the two peoples, both of whom had established a monarchial form of government.

Whilst the early Nephites were polygamists, and unfortunately unrighteous ones, the Lamanites were monogamists, which form of marriage they appear to have ever after retained. As we shall have to refer so often to their vices, we must, in justice to them, here insert the description of their domestic virtues given by Jacob, the son of Lehi. He says (134*), "Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you, is because of the iniquity of their fathers."

Even as early as Jacob's days, "many means were devised to reclaim and restore the Lamanites to the knowledge of the truth" (149), but it was all in vain, for they cherished an eternal hatred towards their Nephite brethren, and would accept no good thing at their hands. These efforts to reclaim were diligently continued in the days of Enos, the son of Jacob, but with no better success. The Lamanites were growing more hardened rather than to the contrary. Enos describes them (151) as wild, ferocious and blood-thirsty, full of idolatry and filthiness, feeding upon beasts of prey which they devoured raw. They dwelt in tents, and wandered from place to place as their fancies led, or their necessities compelled. Their clothing was simply a short skin girdle about their loins; they shaved their heads, and were skilful in the use of the bow, the axe, and the cimeter. Such was the sad depth of degradation to which they had fallen in the second generation, which, like the previous one, expended its meagre energies in repeated depredations upon the Nephites.

* The figures refer to pages in the Book of Mormon.

[TO BE CONTINUED.]

MR. LAWRENCE OLIPHANT'S SCHEME FOR THE COLONIZATION OF PALESTINE BY THE JEWS.

—o—

Although Mr. Lawrence Oliphant has returned from Constantinople without having obtained the signature of the Sultan to the Irade authorizing the formation of a company for the purpose of colonizing the fertile and unoccupied lands to the east of the Jordan with Jews, he by no means despairs of ultimate success. The present political situation at Constantinople is altogether exceptional, and it is quite impossible that it can last. The opposition to all reform and to all foreign influence calculated to ameliorate the present desperate condition of the Turkish Empire, emanates from the Sultan and from the fanatical clique by whom he is surrounded at the palace, and is directed, not against Mr. Oliphant's scheme alone, but against every project which has been suggested during the past year either by foreign governments or individuals, no matter how politically or pecuniarily advantageous they may have been. This attitude of fixed resistance to foreign influence, applied as it has been to the Treaty obligatione of Turkey, has placed the English Government as well as the Governments of other European Powers under the necessity of adopting a course of action which must sooner or later break down the Palace obstructiveness, and restore to power the Turkish statesmen who are willing and able to adopt a liberal and enlightened policy. Mr. Oliphant received the most positive assurances from the Minister of Foreign Affairs that his scheme had been unanimously approved even by the existing Cabinet, and that the Sultan's suspicions of all foreign proposals alone prevented it

from being finally adopted, although in an interview which he had with His Majesty the Sultan denied this. Wherever the truth may be, there can be no doubt that the men who are destined to come back to power as soon as the Sultan's obstinacy is overcome, are strongly committed to it. Among these may be mentioned the three former Grand Viziers, Khaireddin Pasha, Midhat Pasha, and Mahmoud Nedim Pasha, all of whom have expressed their approval in the most unequivocal terms, of a project which, in fact, one of them assisted Mr. Oliphant to elaborate. Prudence suggests, therefore, that for the moment nothing should be done until a change occurs at Constantinople, and this we trust Mr. Goschen, in concert with the Ambassadors of one or more European Powers, may speedily effect. Meantime, we would strongly deprecate an agitation which has been recently set on foot in London to take some action in the matter, and which seems rather to have its origin in an unreasoning outburst of religious zeal on the part of those who desire to forward their peculiar theological crotchets, than in any knowledge of facts or appreciation of the existing political or financial conditions in the Turkish Empire. Mr. Oliphant's proposal has been recognized in Turkey by those conversant with the position of the Jews in the East, and the local circumstances generally, as a sound and practical scheme containing all the elements of success. It has been drawn up at Constantinople with the assistance both of Jews and Turks filling official positions, and it is not likely that the crude imaginings of a clique of religious fanatics in London would produce anything more likely to be acceptable to the Turkish Government. —*Jewish Chronicle, June 11th.*

CHRIST AND SOLOMON.

BY ELDER GEORGE C. FERGUSON.

Never, on this earth, appeared two individualities more similar yet more dissimilar in wealth, wisdom and worldly circumstances than the two whose names comprise the heading of this article. The first a poor man, having few friends, very little worldly influence, wandering about almost as an outcast, having no settled abode,—according to his own statement, having nowhere to lay his head. His reputed father an obscure working man, who, at the time of Christ's birth, was also without a home, which obliged the mother to give birth to her son in a stable. All through his remarkable life he seemed to regard with contempt the spirit that craved for worldly position, teaching his disciples that the great among them should not exercise dominion or authority over the others, but be their servants, even as the Son of Man had not come to be ministered to but to minister. His Twelve Apostles and nearly all his disciples were from the lower ranks of life, and he seemed proud to send word to John the Baptist that to the poor the Gospel was preached. The most pompous scene of his life was to ride on a borrowed ass to his terrible death. He was opposed, despised, persecuted, slandered, and finally crucified with thieves, amidst the sneers and execrations of a brutal mob of his own countrymen.

How was it with Solomon? He was the son of a great and popular king. At his birth the Prophet Nathan was sent, by divine command, to call him the beloved of the Lord. He was anointed king while his father was yet living and chosen by God himself from among all the sons of David, to build a temple that for grandeur and magnificance never had its equal. God himself appeared to him and offered to grant him whatever he might desire. Wisdom, wealth and honors were showered upon him. His reign was peaceful beyond precedent. His household, according to some accounts, comprised sixty thousand persons, who were provided for in turn by the governors and princes of Israel. He sought out and set in order three

thousand proverbs and a hundred and five songs. Many of the surrounding kings paid tribute to him and sought unto him for wisdom. Trade and commerce flourished in his time to a wonderful degree. He sat upon a throne of ivory, overlaid with gold, to which he ascended by six steps, with lions in solid gold at either end of the steps. He had seven hundred wives and three hundred concubines. In short the history of Solomon exceeds all the fairy tales that ever were put in print.

Notwithstanding all this earthly magnificence, "the Man of Sorrows" neither stood aghast at his own humility nor felt the superiority of the wisest king that ever lived. He told his own generation that the Queen of the South should judge and condemn them, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, but they rejected a greater than Solomon, meaning himself. But if Christ was greater than the greatest ruler God ever raised up what and who was he? Peter, the chief apostle, answered this question, by telling him he was the Son of the Living God. He himself answered this question by referring his questioners to his miraculous works which they had seen and heard. But at his birth all Jerusalem was startled by the inquiries of wise men from the east, who had discovered his advent by the appearance of a remarkable star in the heavens; and in the neighborhood of Bethlehem the angels of the Lord were seen and heard rejoicing and singing praises to God over the happy event. Did the heavenly hosts rejoice at the birth of Solomon? We have no account of it. Were the stars moved in their courses? There is no record of such a thing. Was it ever recorded of Solomon that he made the world? It is so written of Christ. Was it ever said of Solomon that he made the heavens? David said so of Christ. But if this be true, then the poor wayfarer, who wandered among the mountains of Judea without a home, was the very being who gave Solomon all his glory and all his wisdom!

What a commentary upon worldly grandeur! How little God thinks of it! But did Christ come into this world and pass through a painful and humiliating experience merely to glorify poverty and show his contempt for the good things of this life? This was not his object. In fact he was not an ascetic, for he came eating and drinking, and his enemies slanderously remarked of him that he was a gluttonous man and a winebiber. His mission was to redeem the world and he concentrated his whole powers on the accomplishment of his mission. The adversary tried hard to entangle him in the meshes of this world's glory, but utterly failed. The Redeemer kept intensely aloof from everything that would, in the slightest degree, interfere with the grand object of his life. Was it by poverty then that Christ overcame? By no means. It was by unswerving faith and rigid subjection to the will of his Father, carrying out his commands in all things. It was also by the inspiration of the Holy Ghost and by the power of his eternal priesthood that he overcame. His self-abnegation was more conspicuous in his faith and obedience than in his poverty. "Not my will but thine be done," was his first principle of action, and it was his last,—from his reasonings with the doctors in the temple to his agonized cry on the cross. By this course he became a glorious, triumphant conqueror.

Solomon pursued this course for a time but gradually turned from it till, at last, by subjecting the commands of God to his own desires, he became a proof of the truth of his own proverb, "Better is a poor wise child than a foolish old king who will no more be admonished." Christ opened the graves of all men; Solomon only filled the grave of a man who had been an idolator. To Christ was given all power in heaven and on earth for ever; Solomon's kingdom was rent to pieces a month or two after his death. The first is our God, benefactor and example; the second our warning.

It is believed by many that Solomon's polygamy overthrew him. Where Solomon's polygamy led him wrong was in marrying idolatrous women, belonging to nations with whom Israel was forbidden to marry. The revelation on celestial marriage says:

"David also received many wives and concubines, as also Solomon and Moses, my servants, * * * and in nothing did they sin save in those things which they received not of me."

BOUGHT WIT IS BEST, IF NOT BOUGHT TOO DEAR.—So constituted is man, that he generally values any attainment only according to the price it costs him. Though things may have a fixed and intrinsic value, yet man appreciates them only as he is prepared for the enjoyment of them by previous exertion and experience. The literary man or scholar does not duly estimate the valuable acquisition of a liberal education, until he has reached them through the prescribed pathway of toil and experience, until he has encountered and overcome the ordinary difficulties of ascent up the hill of science and learning. So in every sphere of action or occupation in human life, we are not apt to prize the object if we obtain it without expense. But there is a condition in this maxim. Bought wit is best, if not bought too dear; that is, if we do not obtain it at the expense of health, reputation, or too great sacrifice, so as to prevent the enjoyment of the acquired good. The moral of this is inferred from the above remarks, that an object of desire obtained by due exertion is best.

THE GREATNESS OF TRIFLES.—The best fidelity to Christ is shown in a daily vigilant service to him in trifles, in efforts to honor him in humble, inconspicuous services, such as good temper in families, sympathy with man and beast, honesty in business, liberality to servants, fidelity to employers. These things make up the best discipleship. The same truth applies to many things. Artistic excellence consists chiefly in the complete accuracy which the slothful, or the ignorant worker cannot, or will not, accomplish. The great Italian sculptor, Michael Angelo, was once visited by an acquaintance who remarked, on entering his studio, "Why, you have done nothing to that figure since I was here last!" "Yes," was the reply, "I have softened this expression, touched off that projection, and made other improvements." "Oh," said the visitor, "those are mere trifles!" "True," answered Michael Angelo, "but remember that trifles make perfection; and perfection is no trifle." In like manner the highest forms of devotion to Christ consist in fidelity to apparent trifles.

HOSPITALITY.—True hospitality has its origin in the heart, and beautifies, like the sunlight upon the cloud, everything it touches, and never goes beyond the circle of generous impulses. Entertainment given with genuine hospitality means more than the mere feeding of the body, it means a royal interchange of the gifts of the soul. This is the highest compensation which the intelligent mind can bestow or receive. It is pre-eminently social in its manifestations and tendencies, and wherever it strews its fruitage, there you will find happy hearts and happy dwellings. Still it should be made subservient to wholesome laws, as all things that are good are governed by the methods of law. The obligation to be hospitable or kind to strangers and guests is a sacred one, and is a proof to its possessor of the highest order of humanity, and is emphasised by every moral code known to the world, and a beautiful exemplification of the second great commandment. There should never be a guest in the house whose presence requires any considerable change in the domestic economy of one's household affairs. However much the circumstances of business or mutual interests may tend to the entertainment of a stranger, he should never be taken into the family circle unless he is known to be entirely worthy of that high social distinction; but when once admitted, he should be treated as if the place had been his always. The individuality or pursuits of the host or guest should never for a moment be lost sight of. The fact that an invitation has been accepted does not confer or carry with it the right of either the one or the other to be master of the other's time. A man should never be so essentially himself as when he entertains a friend.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 21, 1880.

APOSTASY, IN A MORE SPECIAL SENSE.

THE Latter-day Saints should shun the spirit of apostasy, as they would shun poisonous substances of the most virulent and deadly character. It is the venom that vitiates the soul. An apostate from the true order of God is the most contemptible of all creatures, because he is recreant to the greatest of all light, traitorous to the highest of all systems, and subject to the darkest and bitterest of all influences. He seeks to tear down that which he was formerly engaged in building up, and which, in his inmost soul, he feels or fears to be true. Hence the depth of his condemnation and the heaviness of the withering blight which the Almighty causes to rest upon him. In relation to this class the Lord said, through the Prophet Joseph, "Ye that hear me not will I curse, with the heaviest of all cursings."

The way to avoid drifting to so lamentable a position, is to eschew the conditions that incline to it. The main cause of a person apostatizing from the Church of the Living God is his losing the companionship and communion of the Holy Spirit. Consequently the chief study should be to evade everything that is offensive to that benign influence. While under its hallowed tutorship the individual is safe from the baneful sway of the Prince of the power of the air.

To keep in the narrow path of life, it is not only imperative that individual action should be controlled, but those subtle motive influences from which all outward actions spring—the thoughts of the heart. The system of divine philosophy of which Christ is the head, not only enjoins purity of outward conduct, but continence of the mind. Hence Zion is constituted of the "Pure in heart."

Outward impurity has a corruptive effect upon body and spirit; inward unchastity which gives no birth to action, places a blemish upon the mentality. This was the high mental philosophy which the Redeemer taught when He said, "He who looketh upon a woman to lust after her, hath committed adultery already in his heart." When evil thoughts spring into the mind, whether relating to sensuality, or when the result of covetousness, malice, envy, or any other ignoble influence, pluck them up as would a careful gardener from the soil noxious weeds that would choke and hinder the growth of plants of worth and beauty. There is no growth or progress in this work for those who court, nourish and cultivate thoughts that are incontinent and un-

profitable, for such a condition is offensive to the pure Spirit of the Most High, without which there is no development in the Church, and, deficient of which, a person is liable to shake himself loose from the work of the Father.

To keep the Spirit of the Lord and avoid apostasy, it is necessary to be active and valiant in the cause of God's kingdom. The Lord is sorely displeased with a condition of lukewarmness, and is tempted to spew those who drift into that situation out of His mouth. And, indeed, it is not easy to remain in that degree for any length of time, heat or coldness being likely to ensue; generally the latter. Gradual neglect of the plain duties of a Saint will frequently lead to apostasy, perhaps, however, in its mildest form. The cold and indifferent individual is not of that positive, restless type that germinates, on leaving the Church, into an active and bitter opponent. Nevertheless, the situation of such a person is in every way deplorable, for being more or less alive as to the body, he is in the true sense of the term dead as to the spirit.

A person cannot exist in life and fellowship in the Church and give himself over to the foul and brutal habit of indulgence in strong drink. It true to-day as when it was spoken in ancient times—"The drunkard shal not inherit the kingdom of God." And the same truism has been inspirationally repeated in our own day. Besides the point is so plain as to be nearly self-evident. The person who indulges in this direction infringes upon the laws of nature and of God. The divine Spirit will not dwell in a body that is habitually tainted with the influence and presence of alcoholic poison. Consequently the Spirit of God being an imperative condition to life and progress in the Church, the individual addicted to this habit is liable, sooner or later, to deny the faith, and, in any case, his conduct incurs a severance from the Church, within the pale of which drunkenness is not admissible, being directly contrary to its law.

Rebellion against legitimate authority is a fruitful source of apostasy. The Church of Christ has been organized, with all its officers, councils and appointments, and the Lord acknowledges the operations of His priesthood, according to that which He has established. As He gives acknowledgment to that which He has authorized and constituted, so will He sustain the same and withdraw His blessing from all that oppose it.

Opposition springs from different causes. When exhibited in connection with the things pertaining to the work of God, however, the same spirit that animated Satan—when he rebelled against the Eternal Father, when Christ was chosen instead of him, to conduct the plan of salvation—is manifested. Lucifer sought his own glory, whereas the Only Begotten said, Father, thine be the glory.

Let us apply the principle to the affairs of a branch of the Church. When it becomes necessary to appoint officers to preside, it occasionally happens that one or more persons, being impressed with the magnitude of their own importance, imagine they are just the ones to efficiently fill the positions. It is more than likely, however, that the Spirit is of an entirely different mind, and others are appointed. This perhaps leads to disappointment and disgust on the part of the aspiring ones, and finally to rebellion against legally constituted authority, the manifestations having all the elements of the spirit

exhibited by Lucifer—ambition, pride and opposition. Unless such a spirit be speedily repented of, it will invariably lead to apostasy and excommunication. It is an imperative law of the Church that the rebellious shall be cast out, or cut off. In August, 1831, the Lord said, through Joseph the Seer, "For, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."

Some men are so foolish as to try to excuse themselves for their rebellion, justifying their refusal to be directed in matters pertaining to the affairs of the Church on the ground that they are more capable, gifted and able than the person in authority. In the first place the individual taking such a view is scarcely capable of judging of his own capacity as compared with that of others, on the ground of his liability to be influenced by prejudice in his own favor. Besides it is by no means always the man of the most liberal gifts and comprehensive capability that is the most useful in building up the kingdom of God. In fact a man of rare natural endowments may be comparatively useless in this Church. The sooner this lesson is learned the better. This is not the work of man but of God, and no man can accomplish this work unless power be given him by the Most High to perform it. In other words, the efforts of the individual must be seconded by the seal of the Spirit of the Lord. Otherwise they will be barren and unfruitful. This position being correct, it is not always the most naturally capable man who is the most efficient in this great work of the last days, but the man who possesses the favor of God to that degree that he enjoys the greatest measure of the power of His Spirit. When, however, unusual natural talents—which are the gifts of God—exist in an individual together with a humble disposition and purity of life, there is the most effective instrument for good, in the hands of the Creator. Aside from humility and goodness, the person of inherent intelligence is comparatively useless in the kingdom, because he chooses to be a law unto himself rather than to be governed by law. It must be clear therefore that what is done is, after all, accomplished by the Almighty and not by man, and to Him, consequently, belongs the whole of the glory.

The vainglorious, conceited and rebellious will not prosper in this work, for God will not sustain them. Humility, allied to purity of thought and conduct, is the most essential ingredient in the constitution of a Saint. The puffed up and uncharitable are in constant danger of apostasy, which is the most miserable slough into which a human being can fall.

In the Church of Christ we should respect and sustain each other, and be especially ready to uphold the order of the system through the whole of its ramifications. So far as the Church in this Mission is concerned, the members and officers of the various branches should sustain their respective presidents, who have been appointed to take charge of the flocks. Again, the branch presidents and all under their watch-care should sustain the traveling elders, who, in turn, preside over the branches in the districts where they labor. So also should the traveling elders aid, strengthen and respect the presidents of conferences, who preside over those divisions of the Church. In observing the order of the Church we recognize and are subservient to a principle, the disregarding of which produces dissatisfaction, and partakes more or less, according to the extent of it, of the spirit of darkness. It is

certainly pleasing to note the general willingness existing among the Saints to be directed in the work of God, and this disposition should be encouraged and cultivated.

A departure from the laws of chastity constitutes one of the most decisive and fruitful sources of apostasy. The consequence of this sin rests upon the perpetrator like a withering blight, because the Spirit of God will not dwell in polluted tabernacles. The sin may be a secret to all human beings save those who committed it, yet the Spirit of God is familiar with the fact, and withdraws from the corrupted individual, as a sensitive person, repelled by noxious gases, flees from the poisonous atmosphere of a charnel-house. An offence of this nature demands the most thorough repentance to insure forgiveness.

It cannot be too deeply impressed upon the minds of all, young and old, of both sexes, that in order to be preserved in the faith, and from the doom of apostasy, the mind and body must be preserved from every form of unchastity.

DEGREES OF APOSTASY.

There are grades of apostasy. The person who embraces the Gospel, rejoices in the sunlight of truth for a season, and then, through cold indifference, falls asleep as to the things of God, is an apostate in the incipient sense. Having received but a glimmering of light, he has not had a great deal to apostatize from. His case is the mildest form, from which he is susceptible of being aroused, when the expiring spark of the Gospel in his bosom is fanned to a glow by a genial breath of the Spirit of truth.

There are degrees from that moderate condition all the way to the culminating point. When that is reached, the doom of the apostate is sealed beyond the reach of redemption. This is the situation referred to by the Savior, when he said a certain class of persons should not be forgiven in this world, neither in the world to come. They commit the blasphemy or sin against the Holy Ghost. In a revelation given through Joseph the Seer, in September, 1832, the Lord instructed the prophet and six elders on the nature and duties of the Aaronic and the High Priesthood. The following passage occurs: "Therefore all those who receive the Priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and *altogether* turneth therefrom, shall *not have forgiveness of sins* in this world, nor in the world to come."

The highest point of apostasy can only be reached by those who fall away and turn against the light after having made considerable advancement in the work. Such become the sons of perdition, vessels of wrath, the only beings on whom the second death shall have power. They sin away the day of grace, never more to return. The Lord has said, "My Spirit shall not always strive with man." When that Spirit eternally forsakes an individual, woeful is his condition. Even repentance is beyond his reach, for that process is the result of the workings of the Spirit of God in the heart of man.

DEPARTED THIS LIFE.

Since the departure of President Budge for the North, the sad intelligence has reached him of the demise of his little daughter, Kate, a very interesting and intelligent child, scarcely eight years old. He feels grateful to President C. C. Rich, and many other brethren and sisters, for kind attentions to the family in their affliction. President Budge and his family not only have the heartfelt sympathy and condolence of the brethren and sisters at home, but also of all the Saints in these lands.

RELEASES AND APPOINTMENT.

RELEASES.

The following elders, who have been laboring in Scandinavia, are released to return home with the company that will leave Liverpool on July 10th :

N. P. Rasmussen, Andrew Anderson, John A. Halvorsen, Christian Jensen, N. M. Anderson, C. L. Hansen, Goudy Hougan, Oley Ellingsen, Peter Anderson, Andrew Hammer, C. M. Bergstrom, C. H. Monson, Ola Nilson, Carl J. Oberg and N. C. Larsen.

APPOINTMENT.

Thomas Jackson is appointed a traveling elder in the Manchester Conference, to labor under the direction of Elder John Rider.

WILLIAM BUDGE. } *President of the Church of Jesus Christ of Latter-day Saints, in the British Isles and adjacent countries.*

ARRIVED AT NEW YORK.—We learn, by courtesy of Mr. Geo. Ramsden that the S.S. *Wisconsin*, that left Liverpool on the evening of June 5th, bearing the second company of Saints, arrived safely at New York at 3 p.m. on Tuesday, June 15th.

CORRESPONDENCE.

REPORT FROM THE DUTCH MISSION.

Holland, June, 1880.

President Wm. Budge.

Dear Brother,—On the morning of the 19th of May I saw, for the first time in six years, my native land again. The evening of that same day found me in Leeuwarden, my birthplace, in the arms of my dear old mother.

The following day I bore testimony to the truth of this work and was threatened with imprisonment. I thought this was a good beginning. The following Sunday I went to Zwolli, the capital of Oseryssel, sixty-two miles from my birthplace. All the brethren were waiting for me at the depot. Some of them had come a distance of eighteen miles. There was rejoicing that day among the Saints in that place. We had a good meeting in the afternoon and I know the Spirit of the Lord was in our midst. Since that time I have held meetings in Zwolli, Dedemshaart, Deventer, Zutphen and Almelo. I had the pleasure this

morning, at one o'clock, of seeing the first fruits of my labors. I baptized two souls, a young man and his wife. We will meet together this evening, for the laying on of hands. I think there will be one more baptized this week. Three old members have been asking for re-baptism. I have given them some time to think before making a new covenant with the Lord.

I have plenty of work from morning till evening. My time is divided between writing, distributing pamphlets and tracts and holding meetings in the houses of the members. I write, every week, on an octavo sheet of paper, extracts from Church works, or my own writing, as the case may be. That sheet travels from branch to branch, and is received everywhere with welcome. I did so on my first mission, and the brethren feel glad that I do it now. I have translated your tract, "The Only True Gospel," and two thousand will be printed in a few days. I hope and pray I may be the means in the hands of the Lord to find the honest in heart and bring them into the true fold of Christ.

Your Brother in the Gospel,

T. VAN DYK.

THE WORK IN GERMANY, SWITZERLAND AND ITALY.

Bern, Switzerland,
June 11th, 1880.

President Wm. Budge.

Dear Brother,—I will delay my projected trip to North Germany until the time you shall appoint in July or August, and meet you in Berlin.

Brother Kienke is, at present, in Schwerin, visiting his relatives. He has faithfully endeavored to promote the interests of the work of God in his field of labor—the Berlin Conference.

Since the newspapers have reported the interference of the authorities of Mannheim in our affairs there, many letters of enquiry have reached us from various parts of Germany. Far from feeling discouraged, the Saints in Ludwigshafen and Mannheim are improving every opportunity to meet together and build each other up. The priesthood are alive and the prospects are encouraging. Brothers Schramm and Schneitter have taken charge of the work in that conference. Brother A. H. Cannon will stay with them a few days longer and come here to become acquainted with the business of the Mission before the departure of Elder Meyer.

In Switzerland the interest is not lessened. The priesthood and the Saints in general are alive to their duties.

Elder Rivoir reports favorably from Italy. Some of the persons referred to in one of my last letters are ready for baptism and some more are investigating. He calls for help.

Elder G. Graehl, jun., is at work and doing well. His relatives in Geneva have received him very kindly and offered him a home.

Your Brother in the Gospel,

S. L. BALLIF.

OPENING NEW FIELDS IN BRISTOL CONFERENCE.

Devonport, June 12th 1880.

President Wm. Budge.

Dear Brother,—The day on which you left Bristol, Brother W. H. Shepherd and I left for a trip through new fields. Since we started we have met with success, as a general thing, preaching in places where no elder has preached for from ten to thirty years (according to the best information we obtained). In some places I am confident good can be done, and some baptized before long. We saw the hand of the Lord in opening the way before us, and we always found friends to provide us with food and beds. On our way we baptized one in a place where we had never been before and where the elders had not been for ten years. I hope to baptize others there on my return. A spirit of enquiry is manifested by many, which we endeavor to satisfy. Some already openly avow their belief in the Gospel as we teach it and are on the eve of baptism, which is truly encouraging.

Brothers Jones and Gardiner are in the northern district, also breaking up new ground. I am not informed as to their success, or otherwise.